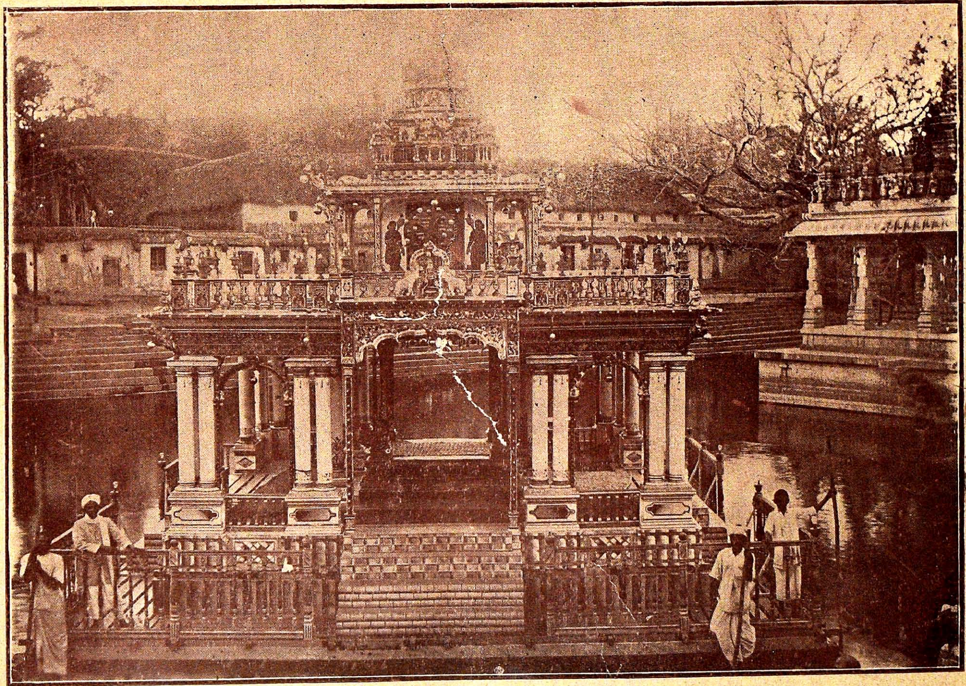

Tirumalai Float (front view)

2- JUN 1933
MADRAS
787

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This journal will publish in various languages the annals and gracious deeds of Lord Venkatesvara of Tirumalai (or Balaji) shrine and the history of administration of the Devasthanam Estate. Annual and other periodical processions and the route and facilities to the pilgrims who desire to go to Tirupati will be described. Literary contributions on Indian literatures, science and art will be published in English, Sanskrit, and South Indian Vernaculars. Occasionally English translation or summary will accompany the original texts if they are not in English. Rare old Sanskrit works of small extent will also be issued generally with English Translation.

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TIRUMALAI SRI VENKATESVARA

VOLUME I MAY 1933 NO. IC

श्रीः

श्रीवेङ्कटेशविलासस्तुतिः

Pandit. V. Vijayaraghavacharya

प्रणयकुपितपद्मापादपद्माङ्कितोराः
जयति वृषगिरीशो दिव्यलीलाविहारी ।
सविधविनतिभाजां यत्कटाक्षाङ्कुरश्रीः
कलयति सुरमान्यां संपदं शाश्वतीं नः ॥

कलशोदधिवीचिपाण्डरैरिह यस्या नयनाञ्चलैर्दिशः ।
गततापभरा लसन्ति तां हरिवक्षःस्थलमालिकां भजे ॥

नतवासवगेहभामिनीमुखसिन्दूरलसत्पदाम्बुजाम् ।
हरिणाङ्कसहोदरीं श्रियं सततं नौमि कलेः प्रशान्तये ॥

मुखरितमणिमेखलाकलापा मुखजितशारदपङ्कजा रमेयम् ।
विहरति विभुना समं समन्ताद्गलितमरन्दवृषाद्रिसानुभागे ॥

विकसितकुमुदारविन्दमालाः सपदि निधाय हरेरुरस्युदारे ।
विहरति कमला वृषाद्रिसानौ नतजनभाग्यसमृद्धये वनान्ते ॥

अव्याजसौन्दर्यगुणाभिरामा रामा वृषक्षोणिधराधिनेतुः ।
कलक्कणत्काञ्चनमेखलेयं तनोति कल्याणततीर्नतानाम् ॥

वृषाचलेन्दोरिह कौमुदीयं विश्वार्तिविध्वंसनक्लृप्तदीक्षा ।
भित्त्वा तमो भक्तमनोगृहाणां मध्ये लसत्युज्ज्वलरत्नमाला ॥

साम्राज्यविभ्रमदशां वृषशैलनेतु-
रेषा हि पक्ष्मलयति क्षणवीक्षणेन ।
यस्यां हरिः प्रणमतां परितापहारी
सर्वज्ञतां च जगदीश्वरतां तनोति ॥

नीलोत्पलद्युतिभृता निजलोचनेन
दैत्यद्विषो वपुषि दर्शितशाद्वलाभा ।
लक्ष्मीरियं सपदि पुष्यति सन्नतानां
वासस्थलेषु बलशासनगेहलक्ष्मीम् ॥

व्यातन्वाना वृषगिरिपतेर्वैभवोल्लासलीलाः
काले काले प्रणतजनताप्रार्थनाकामधेनुः ।
लक्ष्मीरेषा शुकपुरवधूनेत्रपीयूषधारा
सन्तापं नः शमयतु परं शीतलैर्दृष्टिपातैः ॥

सेयं माता सकलजगतां शार्ङ्गिणः सत्कलत्रं
भूयो भूयो दिशति नमतां मङ्गलानां प्रसारान् ।
कंसारातेरुरसि लसिता या हि तापिञ्छशोभे
विद्युल्लेखारुचिरजलदप्रक्रियामाननीया ॥

दिनविरामविकस्वरमल्लिकाकुसुमसन्ततिसौरभमेदुरे ।
वृषगिरीशवने कमलासखो विहरतीह शिरीषवतंसकः ॥

सकलमङ्गलसन्ततिकल्पनामुदितसर्वचराचरसन्नुता ।
शुकपुरीनिलया परमा रमा मम हिता महिता च सुराधिपैः ॥

EARLY DRAVIDIAN RACES

A. PADMANABHIAH, B.A.

(*Continued from page* 666)

SECTION II

CHAPTER III

In the previous pages we considered the Mythical Accounts surrounding Gauthama Sakhya Buddha, the sage of Kapilavasthu and attempted to show that he is only an ideal sage of the Rationlistic Bhrugu Angirasa Gauthamas. Buddhism was and ever is a part and parcel of Hinduism and it is only in its Metaphysical Basis it differs from the other systems. The Mystery enshrouding Gauthama Buddha and his original teaching is still unpenetrated and unsolved. So many phases of this religion are still presented to us by various propounders with the result that in the multiplicity of the theories one is almost lost in hopeless despair and is unable to arrive at the truth. There is the northern as well as the southern school of Budhism; there is also the Burmese; there is the Chinese whose early Fo is also the son of the moon God. The theosophists present to us a phase of Buddhism with its would be prophet, Maitreya, probably an imitation of the prophet Maitreya Kanyaka said to have been promised to come by Gauthama Buddha himself. In Maitreya Kanyaka, some see the identification of Christ himself. In fact Christianity and Mitraism are one of the chief phases of Budhism with an ethical ideal of the universe.

Orthodox Hinduism still identifies Buddhism with Atheism and in the struggle between the latter Hinduism and Budhism, the truth is lost. It is the popular belief still in our country that in place of the Brahman of the Vedanta, Buddha has placed an eternal zero. We have shown already that eternal zero does not indicate a void or शून्य. The deity Mahesa in his aspect as the Absolute Brahman is addressed in the Koorma Purana by Sanaka as शून्य. Orthodox Hinduism while explaining the term will certainly say it means निर्गुण (without qualities). Why not the same meaning be charitably extended to Buddhism? The cheif reason is that from the Advaita point of view there can be no fight with Buddhism though writers like Mr. Urquhart find fault with Sri Sankara for his Budhistic Metaphysical views though in fact Sankara finds fault with Budhism as an Atheistic religion in his Commentaries on the Brahmasutras. Scholars like Professor Radhakrishnan follow suit.

The critics ought first to present to us the phase of Budhism which Sri Sankara was dealing with and the phase of Budhism as it originally stood. Mr. Urquhart is a Christian Missionary with a prediliction for a personal God and it is a well-known fact that Philosophers both in the East and in the West are always considered to be enemies of orthodox religion. Religion is after all practical Philosophy, and systems of Religion treating with a personal God are always afraid of Philosophy dealing with an impersonal Brahman. In our own country Advaita is the system of Philosophy and borrowing a term of political science and jurisprudence, one may say Adwaita represents the substantive law. The two other systems, Dwaita and Vishistadwaita may be said to represent the Adjective Law. The propounders of these two systems of theology dub Sri Sankara as a Budhist in disguise. The votaries of these two systems do not attempt to draw any distinction between Philosophy and Theology. If Sri Sankara is a Budhist in disguise, it may be pointed out that the propounders of the Dwaitha and Visistadwaita are Jains in disguise. But really no opprobrium attaches itself to the terms Budhists and Jains. Both Saivism and Vaishnavism have evident traces of the influence of Budhism, and Jainism and from a theological point of view, the origin is to be sought for in the worship of God Soma or moon-crested God Mahesa with his two aspects of the elements of fire and water, a parallel to which we find in the early Canonite worship and in the Mosaic Yahvism. It is usual with the propounders of Jainism and Budhism to trace the descent of their heroes from the ancient Ikshwakus. The Ikshwakus are a famous vedic race and in my previous contributions, I have attempted to show that these Ikshwakus are allied to the ancient Phoenicians and their cradle is to be sought for in the ancient land of Elam, Shinor and Persia.

The Ikshwakus are a race closely related to the ancient Yadus and both are originally worshippers of Soma, a term in which we ought to find traces of the worship of both Sun and Moon Gods, corresponding to two aspects of Soma as fire and water.

The idea of a "Son Godship" is a feature common to all ancient Semitic religions, the Son God being called by different names, though fundamentally based on the same common conception, namely Budha, son of Soma. In the ancient Astrolatry, this conception was divided into two parts, one represented by Mars (Kumara) and Mercury (Budha). This Conception is also met with in the sacrificial religion of the Veda. The Moon God Soma thus stands as the representative of the Mind God. The vedic religious sacrificer's prayer is that Son God Brahma may enter him in

the shape of "Mind." The religion of the Veda rests upon the material foundation of cult and sacrifice. These performances are not always regarded merely as mechandise wherewith to traffic for the blessings of the Gods. Sometimes the technical acts of the sacrifices are considered to be imbued with magical divine power and the holders of these powers are the very representatives of the Gods. These are the Brahmins or thc Vipras and at the head of these vipras according to vedic religion stands the vedic Moon God, specifically known as "The King of the Vipras." The Moon God or Soma thus stands at the head of both Asuric and Non-Asuric Pantheon. One of these early religions worshipping this Moon God are the Jains. To the Jain the spirit is pluralistic and the origin for this is to be sought for in early Animism, the ancient traces of which are still found in the earliest religions of Babylon, Egypt and that of the historic cities of Mahenjadaro and Harappa of the Sind Valley. The Moon God stands also at the head of the spirits and the Moon God either as a female or a male stands at the head of the religion of ancient Crete and the Minoanava and Asia Minor. The worship of this Moon God eventually separated itseif into the two early systems worshipping a sole male God or a sole female God as Saivism or Saktism and Saktism eventually came to the forefront as Vaishnavism. It may without any fear of contradiction be pointed out that Vaishnavism is only a phase of Devi worship and in all his attributes Vishnu represents only the Devi or the Great Mother of Gods. The Son God carries with him the characteristics of the father God or the Mother Goddess and he is often represented as associated either with the father or with the mother. But the conception of the trinity as formulated by all these religions is the same.

Early Jainism is the religion of the worshippers of this Son God associated with the father. These early Jains (a term which I suspect means merely a spirit and not conqueror) are descendants of of Visvakarma and the early Datyas like Hiranyakasipu, Hiranyaksha, Prahlada, Mahabali, Virochana, Ravana, Kubera, Visravas, Pulastya, and many others, some of whose names found hospitality at the hands of the orthodox mythologist, are Jains. Even the vedic Vena who finds a prominent mention in the Manu Smriti is a Jain. The sin laid at the door of the early Jains is that they did not conform to the ritualism of the Vedas. Later Puranic writers dub them as Asuras or the Atheists.

The earliest trace of Moon worship we find is in the land of Shinar, the land at the mouth of the river Euphrates. In fact Shinar means the land of the Moon. There are evidences of a very early connection between Shinar and the country on the banks of the

river Narmada of the Deccan, possibly showing that the civilisation of Babylon itself proceeded from the banks of the Narmada. From the extracts from Berosus we find that some of the early mythical kings of Babylon came from the land of Pantibiblon. One of the names of the kings is Odakon, a term which means merely 'a Ship king' in the Dravidian languages. We shall eonsider here the migrations of this religion namely the worship of the Moon God to all the various countries particularly to Mount Sinai which also means the mountain of the Moon God. Historical evidence of a very early connection between Mount Sinai, Ancient Ethiopia the kingdom of the Imperial Mauryas, particularly the Mysore country with its Chandragiri or the Mountain of the Moon and Chandragiri near Mount Vengadam may be pointed out. Before doing that we shall consider some aspects of Jainism.

Jainism.

The origin of Jainism is traced to the Thirthamkara Parswanatha who is said to have lived in North Central India in the eighth century B.C. The immediate founder is said to be Mahavira Vardhamana, a younger son of Siddhartha, considered also to be a contemporary of Gautama Buddha. In its moral code, in its denial of the divine origin and infallibility of the Vedas, it stands on the same footing as Buddhism But it has also many doctrines in common with Saivism and Vaishnavism and many points of cult and mythos. A curious point about Brahminical theism lies in its acceptance of the Asura Gods as its own and in its denial of a separate status to the Asura. The mythical heroes of Jainism are Ikshwakus and Yadus who according to the Puranas and Epics are mostly Asuras. Brahma is the God of the Asuras and it is him that every Asura propitiates to obtain boons and fight out the Deva or the ritualistic worshipper. The three religions, Jainism, Buddhism and Brahminism are sister religions with a common metaphysical Sankhya Basis. This Brahma is the Son God Kumara who is worshipped by the Jains as the son of their Thirthamkara Vrishabha Deva, the Adinath (or God Mahesa). This Vrishabha Deva is certainly the Bull emblemed God Mahesa. Mahesa is Pasupati or lord of the Jivas and every Jiva according to the Jain conception becomes an Esa[1] after

1. The term Arhat is applied by the Jains to the Tirthankara who according to them becomes the supreme divinity.

सर्वज्ञो जितरागादिदोषस्त्रैलोक्यपूजितः ।
यथा स्थितार्थवादी च देवोऽर्हत् परमेश्वरः ॥

It is a term applied in Vedic language to one deserving of worship.
It is also a term applied to the highest rank in Buddhist hierarchy.

Kaivalya, a truly democratic conception. Thirthamkara Rishabha Deva is according to Jain orthdox opinion the founder of the Jaina system. He is the God worshipped by Saint Nammalvar at Alwar Tirunagari and extolled by the same saint as Adinath and the God of Vengadam. Like the doctrines of Buddha, Jainism also was originally the Philosophical Ethical system intended for ascetics. The system is one purely of self culture and an emanation from tha Sankhya Vaiseshika as we now find it. Jainism seeks the highest goal in Kaivalya (isolation or Moksha), the setting free of the individual from the Samsara or the revolution of birth and death. The Jain idea of space as a real substance is eommon to it and the Vaiseshika system with its pluralistic notion of Atmas and the doctrines of evolution and involution (उत्सर्पिणी-अपसर्पिणी). Early Vaiseshika system is attributed to one Kasyapa. Mahavira is said to belong to the family of a Brahmin, Kasyapa and in his birth account we have a parallel to the story of the birth of Balarama being removed from the foetus of Devaki to that of Rohini. One Kasyapa otherwise called in Epic Literature Aristanemi is the father of the serpents. The Jains are Nagas and all Jain Thirthankaras invariably are protected by the Serpent Hoods. This Aristanemi is probably Neminath, one of the early Thirthankaras. The land of this Kasyapa is the early Assyrian country. Jain Mythology has many notions in common with the Puranic Accounts. They give decided prominence to the two heroes Balarama and Lakshmana as Avatars[1] of Sesha who according to their myths is Adinarayana or

---

It is a term applied to God Siva in the Krishna Yujurveda. See also Apastamba Dharma Sutra I, 10-13 ; II, 10-1.

The Jain Nirgranthi is also called Lihi. Lelihana is a term appiied to the serpent and to God Siva. The serpent is the अजगर and अजगरव्रत is the highest form of *self* renunciation and kindness to beings.

1. This Sesha is God Mahesa in his aspect as Rudra. It is in the worship of this God we have to trace the beginnings of Vasudeva worship which has more than a passing interest. The Kurma Purana says in the birth account Balarama and Sri Krishna (Chap. XXII पूर्वभाग)

असूत पत्नी संकर्ष रामं ज्येष्ठं हलायुधम् ।
स एव परमात्माऽसौ वासुदेवो जगन्मयः ॥

According to the Bhagavata Purana Sesha is "सिद्धचारणसेवितः" as God Mahesa is, He is also the endless or 'अनन्त.' योनन्तः पठ्यते सिद्धैः

The Vishnu Purana in Amsa I Ch. 5 says the same thing and identifies Sesha with Mahesa. Jainism is only another version of Saivism with a different metaphysical garb though both are based upon the Sankhya. Sri Krishna is only the counterpart or female aspect or Devi. She is Brahma Vidya and Krishna is therefore its propounder in the Gita.

कदाचिदाद्या ललिता पुंरूपा कृष्णविग्रहा ।
वंशनादविनोदेन करोति विवशं जगत् ॥

Adinath. He is the same as God Mahesa. Narayana represents the Sakti or Power of God Mahesa aud is represented as his bull or Nandisvara. One phase of modern Vaishnavism, namely the worship of Narayana is the outcome of the early Jain influence and the early Jain Asuras, the children of Viswakarma or the Panchalas are the propounders of the Pancharatha system. In its system of self-culture, Jainism has much also in common with Saivism. In fact it may be pointed out that Jainism is also the early religion of the Bhrugu Angirasa Gauthamas, the priests of the ancient Asuras. We find a reference in the Devi Bhagavata[1] that like the Nyaya system, the Vaiseshika system also is the peculiar property of the Gautamas and the Charvaka system with its materialistic notions attributed to Brihaspati is only a degraded form of the Vaiseshika system. In its later developments the system recognises a Pontif or Thirthamkara who is identified with the creator Brahma consistently with the Puranic notion according to which every Asura religionist worships Brahma, propitiates him and wins boons to this vart the effects of which other Gods have to intervene. The fight between the Devas and the Asuras is really a fight between religions propounding a theistic head and an Atheistic independent existence continuing down to our own day in the fight between religion and philosophy. The Son of the first Thirthamkara Rishabhadeva is probably this God Brahma or Kumara and the Brahminic or orthodox Puranic writer while suppressing this Son God of the Jaina introduces another Sun God Kumara or Subrahmanya and makes him fight this Son God, otherwise called Kukkuteswara. Kumara fights the demon Taraka and wrests from him his cock emblem or Kukkuta. This Taraka as the very name implies is certainly a God and he is called Taraka because he is the God of the Asura Jainas or the Daityas. The Garuda Purana derives the word "Taraka" as a saviour of the Daityas "दैत्यान् तारयतीति." There cannot exist one God for the Daitya and another for non-daitya. It means the God of the Nagas or Asura, children of Diti or the earth Goddess or Kadru—the Hathor of the Egyptians, and the snake Goddess, Zerpanit of the Assyrio Babylonians.

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1. The Devi Bhagavata seems to imply that Gautama and Kanada, the founder of the Vaiseshika system are identical. Kanada Gautama according to Skanda IX, Ch. 4 of the Devi Bhagavata, one of the recipients of Saraswati Kavacha. The Brahma Sutras seem to refer only to the Vaiseshika of Kanada. Kanada is otherwise called Kasyapa. The two systems Nyaya and Vaiseshika are identical probably in the opinion of the Sutrakara.

"शिवः कणादमुनये गौतमाय महात्मने."

(To be continued)

LESSONS FROM SRI BHAGAVAD GITA

(DELIVERED IN THE GITA SOCIETY CHITTOOR)

C. DORAISWAMI IYENGAR, B.A., B.L.,
ADVOCATE, CHITTOOR.

(*Continued from page* 636.)

LECTURE II

I must say at the very outset that Gita will appeal to those who have faith in it as a revelation made by God for the benefit of mankind. Whether Gita proceeded directly from Bhagavan Sri Krishna to Arjuna or not, it is certain that it proceeded from the pen of Vyasa Bhagavan as words of Bhagavan. To those who may speak with levity about Avatar or Archa (or image worship) about worlds beyond the known one and life after death, Gita gives the best exposition on all these points. But to those who will not recognise even God or recognising one will still consider devotion to God to be a piece of slavery, Gita may do no good. We must proceed on the basis of God, Soul and Prakriti and on the basis that Gita is the voice of God intended for the benefit of the soul in bondage and on that basis we proceed to see what light Gita throws on the path of the soul for an upward march.

On the last occasion we closed with a statement that Gita can be correctly styled as an exposition of Nishkāma-Yoga or Anāsakti Yoga. Let us now see what Nishkāma Yoga means in the light of the teaching of Gita.

However much we may condemn the evil ways of mankind, there they are, and are bound to be. Souls when they are bound in a body composed of senses, mind, gunas &c, acquired as a result of innumerable births and Karmas in those births are bound by the limitations imposed on them. They have to struggle against the physical influences and get freedom. In spite of all such limitations, all such physical or Prakritic pressure, the soul has its free will and the consequent responsibility for actions or Karmas. God does not assume the responsibility for the actions or Karmas of man. A father may give to each of his sons a knife and a mango to be cut and eaten with the knife. One son may make a proper use and father will be pleased with him; one son may cut his fingers with it and father will be sorry; another son may cut his own throat with it. Another may cut another man's throat. So the same senses and mind may be made proper use of or may be improperly used. The proper use leads to Mukti and the improper use will lead to further bondage. It is that proper use that forms the theme of Gita. The

goal of every Jivan is Mukti—freedom from bondage, attainment of fellowship with God in the *Nitya Vibhuti.* That can be achieved only by devotion. Devotion is not a market commodity. It is what can be achieved through proper karmas, knowledge and renunciation.

The great Sage Alavandar summarises the entire Gita in one stanza.

स्वधर्मज्ञानवैराग्यसाध्यभक्त्येकगोचरः ।
नारायणः परं ब्रह्म गीताशास्त्रे समीरितः ॥

స్వధర్మజ్ఞానవైరాగ్యసాధ్యభక్త్యేకగోచరః ।
నారాయణః పరంబ్రహ్మ గీతాశాస్త్రే సమీరితః ॥

Narayana the *Paramatman* can be attained only by devotion which is possible only to one who has been performing his Swadharma or Varnasrama Dharma who has attained knowledge and who has been able to renounce all desires except of course the mukti or freedom. Knowledge here is the knowledge relating to Chit, Achit and Eswara—soul, matter, and God, and their inter-relationship. These are clearly explained in the Gita. Then with this knowledge, one's actions or duties or karmas have to be regulated. How to regulate one's karmas in proper channel is shown in Gita. Then Viragya or renunciation of desires is explained in the Gita. Then how after securing these equipments the Jivan should get at true devotion to God is also explained. There are not only theories or precepts but also practical methods given in the Gita. Thus both the science and art of life are the themes of Gita.

Bhagavan explains his own manifestation in the following stanzas. The topic is beautifully introduced. Bhagavan tells Arjuna.

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥

ఇమం వివస్వతే యోగం ప్రోక్తవానహమవ్యయం ।
వివస్వాన్ మనవే ప్రాహ మనురిక్ష్వాకవేఽబ్రవీత్ ॥

"This Karma Yoga which I have been explaining to you till now is what I once explained to Vivaswan (The Sun). He transmitted that knowledge to Vaiwaswata Manu. Manu communicated to Ishwaku." This is an eternal law—good for all times. Viwaswan and Manu are among the chief executive Officers of the Universe and they were therefore initiated on the eternal laws of God.

This Yoga was in practice for a time.

एवं परंपराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परंतप ॥

ఏవం పరంపరాప్రాప్తమిమం రాజర్షయో విదుః ।
స కాలేనేహ మహతా యోగో నష్టః పరంతప ॥

This successively acquired Yoga was practised by Raja-Rishis. But after the lapse of time, it has been forgotten and lost. Thus though there may be revelations of truth they are lost and thus there is need for resuscitation through proper channels.

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥

స ఏవాయం మయా తేఽద్య యోగః ప్రోక్తః పురాతనః ।
భక్తోఽసి మే సఖా చేతి రహస్యం హ్యేతదుత్తమం ॥

As you are my friend and Bhaktha, I am relating to you these ancient doctrines. It may be asked why reference is made in these passages to Ishwaku and Raja Rishis alone and not to the Brahma-rishis and others also, as they are laws to be observed by the whole mankind. The answer is plain. Bhagavan is addressing a Kshatriya in Arjuna and what will appeal to him is the citation of precedents from the earlier Kshatriyas themselves.

Then why is it that Bhagavan puts his readiness to explain the Yoga to Arjuna on two grounds (1) you are my friend (2) you are my Bhaktha. Is not every Jivan a friend and Bhaktha or is it not the duty or Swadharma of Bhagavan to explain truths to every Jiwan, be he a friend and Bhaktha or not? Surely Bhagavan has the same interest in every Jiwan. But the seed of knowledge like any other seed requires some fertility of soil. The fertility required in this case consists in a sincere desire and faith. Arjuna has been treating Krishna as a friend throughout and on the occasion Arjuna while drowned in peflexity appealed to Krishna, as a disciple appeals to a Guru. This frame of mind of Arjuna gave the requisite fertility. You remember the appeal of Arjuna.

कार्पण्यदोषोपहतः स्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ॥
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

కార్పణ్యదోషోపహతః స్వభావః ।
పృచ్ఛామి త్వాం ధర్మసమ్మూఢచేతాః ॥
యచ్ఛ్రేయః స్యాన్నిశ్చితం బ్రూహి తన్మే ।
శిష్యస్తేఽహం శాధి మాం త్వాం ప్రపన్నమ్ ॥

Arjuna makes thus a clean confession of his depression and confusion and appeals to Sri Krishna.

"I am at your feet; I am your disciple. Please tell me what is best for me to do under the present circumstances".

Here is a true *prapanna* and so Bhagavan finds in Arjuna the best mediary through whom the message of Gita may be transmitted to the world—the world which lost the treasure which once existed.

It is because of the prevalence of wickedness in the world, sages in all climes often arise through whom Bhagavan gives the message of Dharma to mankind. Such wickedness prevails not only among mankind on earth but also among the Devatas in the higher worlds of the universe. There also Rishis like Narada are deputed to discharge the function of rectifiers. Such acts of Grace on the part of the Almighty are innumerable and for the very same purpose Bhagavan Himself takes Avatars and in those Avatars Bhagavan acts like all men, passes through baby-hood, infancy, adult age etc., like all other men and even passes away like ordinary man and by thus moving among men as a man like the rest establishes Dharma. In thus establishing Dharma the eternal laws of God are promulgated through the best mediary. So was Arjuna chosen on this occasion and even in the case of Arjuna the peculiar time when his frame of mind devoid of conceit about his warriorship was in a fit condition to receive the message was the time chosen. The receptivity of mind is an essential factor always. One in the exhuberence of luxury is not likely to receive sermons on devotion. A man who is in mourning, will not be inclined to hear musical entertainment. Fasts are prescribed for holy days like Sri Rama Navami, Gokulashtami, Siva Rathri and so on to keep a mind solemn enough to devotional purposes. Formalities of Upadesam, Gurudhyanam etc., prescribed in the Gurukula Asramams are not mere empty formalities. Therefore Sri Krishna gives prominence to the two grounds viz., friendly feeling and sincerity of devotion in choosing Arjuna as the mediary. Sri Krishna could not claim these on the part of Duryodhana or Kamsa.

Now it must be remembered also that Arjuna for the time being was not conscious of the fact that he was speaking to Bhagavan Himself in the form of Sri Krishna. Arjuna was only thinking that he was speaking to his friend Krishna and Sri Krishna reciprocates in the same terms. So Arjuna became bewildered when his friend and charioteer referred to the ancient history of teaching Yoga to Vivaswan. So he frankly expresses his surprise.

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥

అపరం భవతో జన్మ పరం జన్మ వివస్వతః ।
కథమేతద్విజానీయాం త్వమాదౌ ప్రోక్తవానితి ॥

What is this Krishna ? You are born now and you are my contemporary Vivaswan was born long prior to you. How am I to take your statement that you preached all this Yoga to Vivaswan ? So Bhagavan gives out all about Himself.

1st Step

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥

బహూని మే వ్యతీతాని జన్మాని తవ చార్జున ।
తాన్యహం వేద సర్వాణి న త్వం వేత్థ పరంతప ॥

I have taken innumerable births like yourself, O! Arjuna! I know every one of them but you do not know any of them. That is the difference between yourself and myself. Thus says Bhagavan. Here Bhagavan compares his births with the births of Arjuna in point of number. If avatars of Bhagavan are taken as his births even then all the Avatars recorded so far will not go above thirty or forty, while the births of Arjuna from the beginning of Kalpa up to his age must be numbered by millions. How then can the births of the two be placed on one level for comparison. Of course in either case the case of Bhagavan's births or Jivan's births birth is only a manifestation in the Universe. Now what about the number. Bhagavan here refers to his Antaryamitwam. In every man there is the conjunction of Chit, Achit, and Eswara. So the stanza means.

"O. Arjuna, every time you took a birth in some body, I also came in as Antaryami. Antaryamitwam is a manifestation of Myself and therefore I call it my Janma. That has been done as often as you came in body". The difference is that you do not know even your immediately preceding birth, perhaps not even what you did in the earlier stages of this very birth. But I know every one of your births and my having been with you all along.

2nd Step :—This was not a speceial privilege shown to Arjuna alone God is omnipenetrative—He is Antaryamin in every object in the Universe. So says Bhagavan.

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय संभवाम्यात्ममायया ॥

అజోఽపి సన్నవ్యయాత్మా భూతానామీశ్వరోఽపి సన్ ।
ప్రకృతిం స్వామధిష్ఠాయ సంభవామ్యాత్మమాయయా ॥

I am not subject to births and deaths. I am the Lord of the Universe. Without giving up my own prakriti, I enter into everything by my will.

3rd Step:—Bhagavan may be omnipenetrative, may be Sarvantaryami. But in that state the Jivan rarely perceives his companion or cotenant in the same body. It is left only to the gnani to perceive. But the world goes head-long often with wickedness—Laws of God are not followed. So it becomes necessary for Bhagavan to appear outside also and so avatars are taken for the establishment of Dharma So says Bhagavan :—

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

యదా యదా హి ధర్మస్య గ్లానిర్భవతి భారత ।
అభ్యుత్థానమధర్మస్య తదాత్మానం సృజామ్యహమ్ ॥

Whenever Dharma goes down and Adharma get the upper hand, I come down with my *Shudda Satvam* for the purification of the world. When the Satvic quality is suppressed by the Rajasic and Tamasic gunas among men Dharma goes down. So Bhagavan brings to bear on the Universe the pure unalloyed Satva Gunam.

4th Step:—Sometimes it becomes necessary to remove the wicked elements altogether by a process of destruction. Act of destruction is an exhibition of Rajasic quality. Violence has to be employed. But it is no violence when it proceeds from Bhagavan for the good of the Universe. It is a piece of amputation—a surgical operation. So says Bhagavan :—

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

పరిత్రాణాయ సాధూనాం వినాశాయ చ దుష్కృతామ్ ।
ధర్మసంస్థాపనార్థాయ సంభవామి యుగే యుగే ॥

It must not be understood that Bhagavan while exhibiting the three gunas is affected by those gunas. He is above all gunas. Only his exhibition is only a demonstration of how the gunas operate.

V. Step As Antaryamin He is unperceptible except to a *gnani.* As Avatar he is available only to the contemporaries. But what about those who have neither of these advantages. To them Bhagavan says.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥

యే యథా మాం ప్రపద్యన్తే తాంస్తథైవ భజామ్యహమ్ ।
మమ వర్త్మానువర్తన్తే మనుష్యాః పార్థ సర్వశః ॥

In whatever shape or form a sincere devotee desires to worship me, I give him that enjoyment.

True sincere devotion is essential. Bhagavan became a son, a brother, a husband, a friend, a servant and so on to his Bhaktas. He comes in any stone, or mud, or wood, or metal, for the worship of his devotee. This is the Archa form.

In these words Bhagavan explains how his initial *paratwam* is manifested in various shapes for the benefit of mankind. Then what about the Chit and the Achit. The physical body is a contribution of the Achit and the Jivan is a contribution of the Chit. About these Bhagavan says that the one is from His Lower Prakriti and the other from the higher Prakriti. The lower prakriti, when put into operation in the manifested universe takes eight main forms viz., the five elements, the mind, the Budhi and Ahamkara. The mind represents its group of five sources; The Ahamkara represents the three gunas—Satvan Rajasam and Tamasam. These by their own varying conbinations supply the bodies of every object in the universe.

भूमिरापोऽनलो वायुः खं मनोबुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

భూమిరాపోఽనలో వాయుః ఖం మనోబుద్ధిరేవ చ ।
అహంకార ఇతీయం మే భిన్నా ప్రకృతిరష్టధా ॥
అపరేయమితస్త్వన్యాం ప్రకృతిం విద్ధి మే పరామ్ ।
జీవభూతాం మహాబాహో యయేదం ధార్యతే జగత్ ॥

There is a higher prakriti of mine which is of the sentient type. It is superior to the Achit. It is the Chit. It is through the Chit entering into the Achit the whole universe is sustained.

But this does not mean that every body of every man is made for him by God. It is the Law of Karma that works it out. Every man's birth is determined by his own previous Karmas and gunas. Therefore the evolution or elevation of the soul depends on his own

Karmas and Gunas. To this extent there is the free will in man. It is for him to regulate his actions, to control his senses, to cultivate his quality and thus to rise higher and higher until he gets his absolute freedom from bondage. So says Bhagavan.

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥

న మాం కర్మాణి లిమ్పన్తి న మే కర్మఫలే స్పృహా ।
ఇతి మాం యోఽభిజానాతి కర్మభిర్న స బధ్యతే ॥

These different forms of the creation are not mine nor am I concerned with the different Karmas. He who knows this and acts accordingly will not be bound by Karmas. That is, if one knows that he is responsible for his births will know how he can escape by his own exertions the chains of Karma. If I am bad, I cannot say that God made me bad ; If I am poor or miserable, I cannot say that God made me poor or miserable. If I labour under any such misapprehension that for every-thing God is responsible I will never get my relief. If I know that I am what I am, because my previous Karmas have made me so, and my present karmas are making me so, then I will try to improve my condition by better actions and cultivation of better character. This individual responsibility should never be ignored. We ought not to throw all our mis-deeds and misfortunes alike on the broad shoulders of God and sleep over our own duties and responsibilities. This individual responsibility is the greatest factor in the Law of Karma.

Now with this knowledge of Himself, His body and Eswara and with this sense of responsibility for his acts what course should a man pursue to reach the destination? Reaching this step itself is being difficult and very rare. Even Bhagavan deplores over the condition of the Jivans in bondage.

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥

బహూనాం జన్మనామన్తే జ్ఞానవాన్మాం ప్రపద్యతే ।
వాసుదేవః సర్వమితి స మహాత్మా సుదుర్లభః ॥

After numerous births one knows and looks to me that I am the goal and everything. Such a Mahatma is very rare. But having got at the knowledge that man is not the physical body but the Jivan in it and that the body is but a vehicle through which he has to get

rid of his chains, that his goal is fellow-ship with God in the Sudda Satvic sphere free from any bondage the knowledge has to be followed up in practice. That is still more difficult. In fact if it is not so followed up by every effort his knowledge is a greater danger for him than even ignorance. His fall will be a fall from a greater height and will cause greater injury than the fall of an ignorant man.

Then this book knowledge is of no use. It is one thing to speak of the Chit and another thing to realise it. We may quote stanzas from Gita ; we may recite the Upanishads by heart. The realization is the essential thing. Methods of realization are also explained in the Gita. It does not stop with mere theories.

To begin with, every man must perform his duties. He can never be without doing Karma of some kind or other. As long as he is in a body performance of Karma is inevitable ; None can say that he is not doing any Karma and therefore free from Karma. Even if he were to sit quiet without doing any action his mind is acting and proceeding in different directions. While doing a Karma he must do it in such a manner that his doing will be equivalent to non-doing. This will be the case if one does every act without the least desire for its fruit. He must do his duty. In the fruit of it, he must have no concern. Success and failure must be equal to him.

यदृच्छालाभसंतुष्टो द्वन्द्वातीतो विमत्सरः ।
समसिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥

యదృచ్ఛాలాభసంతుష్టో ద్వంద్వాతీతో విమత్సరః ।
సమసిద్ధావసిద్ధౌ చ కృత్వాపి న నిబధ్యతే ॥

One who is pleased to be content with what comes to him of its own accord, one who looks upon pleasure and sorrow with equilibrium of mind, one who does not get annoyed with others for his own disappointments, one who looks upon success and defeat with equal indifference is not bound by any Karma which he may be performing.

This is a difficult frame of mind to get. Why should evilways be easier than the good ways. It is the effect of the law of gravitation in the field of karma. By successive births and Karmas done through the help of the physical body and senses without the equipment of true knowledge and submitting to the natural temptations of the senses and the gunas, diversion has become a difficult process. Every item of the physical body is a double edged knife.

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When and how these souls got into this muddle one cannot say. Sages themselves merely answer it by a return question which preceded which—tree or the seed (Beejankura Nyāya). Let us for our satisfaction think of an analogy.

A father chooses one fine morning to take all his sons to a lake. There he ties ropes round each son's waist. He holds the other ends in his hand and throws all the sons into the lake to struggle for themselves and come back to the shore by successful swimming. If one is about to be drowned to death he gives just the lift enough with the rope to prevent the death but leaves him again to struggle for himself.

Similarly God with his two Prakritis lower and higher (already referred to) makes the manifestation or the Srishti of the Universe and leaves there to struggle and swim to the shore successfully. I am tempted to draw this analogy by reason of some words used in philosophical parlance. The universe is called Samsara. Samsara is compared to Sagara and the struggle of the souls in the manifested universe as Lila Vibhuti of God as distinguished from the Nitya Vibhuti of Sri Vaikuntam.

Any way the Jivas got into the deep sea of Samsara and they must get out of it. They must get a detachment from their environment and seek the way up.

1. The first advice of Gita is "Let every man perform the duties prescribed or ordained for him. One ought not to give up or neglect his own duties and go in for another's duties—duties alloted to a different class of people. That is why it is called Swadharma and not Swakarma. Karma is an ordinary term for action but Dharma signifies an action as prescribed or ordained by Shastras in harmony with the Law of God.

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥

శ్రేయాన్ స్వధర్మో విగుణః పరధర్మాత్స్వనుష్ఠితాత్ ।
స్వధర్మే నిధనం శ్రేయః పరధర్మో భయావహః ॥

One's own Dharma even if done somewhat imperfectly is safer than adopting another's Dharma and failing there.

Some commentators think of a contrast here between Karma Yoga and Gnana Yoga. It is again repeatedly pointed out that in

all actions there must be no desire for fruit. Everything must be done as "कृष्णार्पणमस्तु" and with the feeling that what one does is caused to be done by him by Bhagavan and for Bhagavan's own Kainkaryam or in the service of God. Will this be available to an evil doer? Can a man do evil acts and say that they are caused to be done by Bhagavan Himself? The simple answer is that he who does any act in the name of God, with the consciousness that he is serving God thereby will never do an evil act. His acts will always be good.

Therefore says Bhagavan.

मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युद्ध्यस्व विगतज्वरः ॥

మయి సర్వాణి కర్మాణి సన్న్యస్యాధ్యాత్మచేతసా ।
నిరాశీర్నిర్మమో భూత్వా యుద్ధ్యస్వ విగతజ్వరః ॥

As the Jiva derives its power only from God the Jiva must offer all its acts at the feet of God and give up the Mamatā that he is the full author of his acts. If this be the feeling of the Jiva towards God he will have no fear and he can struggle against all evil forces.

"युध्यस्व" is interpreted to mean a direction to Arjuna to enter into the war before him. Addressed to any Jiva through Arjuna it means "Struggle against all evils without fear."

The evils of desire are thus described.

ध्यायतो विषयान् पुंसस्सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥
क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥

ధ్యాయతో విషయాన్ పుంసస్సఙ్గస్తేషూపజాయతే ।
సఙ్గాత్సఞ్జాయతే కామః కామాత్క్రోధోఽభిజాయతే ॥
క్రోధాద్భవతి సమ్మోహః సమ్మోహాత్స్మృతివిభ్రమః ।
స్మృతిభ్రంశాద్బుద్ధినాశో బుద్ధినాశాత్ప్రణశ్యతి ॥

Even if the senses are held off from objects of desire the mind will still stick to those objects. The desire to get at them may be granted or not. If the desire is not realised, anger arises against all

the obstructive forces. A man who is enraged loses his balance of mind and knows not what he may do or may not do. He forgets himself and his previous attempts to divert his senses from outside objects. Then he loses his sense altogether. He is thus ruined.

Thus there will be a complete bar against the realization of self and the Paramatman.

The processes prescribed are.

1. First step the procution of senses from running after outside temptations.

2. If the temptations knock at the doors of the mind shut them out and let not the doors of mind be opened to them.

3. Then let the attention be directed towards the higher self and Paramatman–Antaryami who is always ignored and neglected.

4. Then let the Jivatman enjoy the Paramatman by self-realization.

Thereafter all acts or Karmas will automatically turn into acts of a non-binding nature.

He may see any thing and he will not be affected ; He may touch anything and he will not be affected.

To give a homely analogy.

1. Let not the mind and eyes run after outside women ;

2. Then if with eyes closed the mind thinks and outside temptations force on it, let it be shut out of the mind.

3. Let the mind run on the wife at home.

4. Then let the wife be enjoyed with the best of love.

These four steps are known by the terms.

1. Yatamanam (यतमानं)
2. Vyathirekam (व्यातिरेक)
3. Ekendryam (एकेंद्रियं)
4. Vaseekaram (वशीकारं)

All love, all desire, all attachment must be towards the Paramatma. All songs of Sri Vaishnava Saints known as Alvars were all conceived in the form of Nayaki and Nayaka. Alvars put

themselves in the position of Nayaki towards God as Nayaka. It so happened that one of the Saints was a woman-Andal, the daughter of Perialvar. It was easier for her than the male Alwars as she was by nature a Nayaki. Her father was taking garlands and flowers to God Ranganatha every day. She as true Nayaki was first adorning herself with those flowers and garlands without the knowledge of her father and was replacing them in their original condition for her father to take them to the temple of Ranganatha. When she adorned herself what did she feel " Oh! these ffowers and garlands look so nice when I, an ordinary mortal, wear them. How much more beautiful will they be when they adorn my Lord Ranganatha."

One day one piece of hair stuck to the garlands and she did not notice it when replacing them. Her father Perialwar discovering it grew angry on knowing the cause, threw them aside, prepared fresh garlands and took them to the temple. God Ranganatha communing with Perialwar said " These are not my usual garlands. Get me the garlands which Andal wore first and which you threw away to-day or let these be worn by her first before you bring them to me." Here there was a woman who realised Paramatman in her life time. As her history goes, she did not marry any man but married Sri Ranganatha. She is worshipped as Goddess in every Vaishnava Temple.

Not to speak of this Sri Vaishnava Saint, daughter of another Saint, there was a Muhammadan princess whose father in his lust of Hindu idols carried away the beautiful idol of Melkota temple. The princess took first a fancy, than took to admiration, took to devotion and took to love as Nayaki and Nayaka between herself and True Narayana. Ramanuja the propounder of Visishtadwaitism went in search of the idol to the Padushah himself and prayed for the return of the idol. He brought away the idol during the absence of the princess. The princess coming to know of it insisted on her father getting her Lord back to her. Ramanuja and the idol were not traceable by the messengers. Then the princess lay fasting in devotion until her Lord informed her where he was. She ran away there to the Temple in Melkota and disappeared became one with her lord. Even to-day you find this Bee Bee Nachar in the shape of an idol at the feet of the Diety in Melkota. There is a temple for this Goddess-Thuluka Nachar in the shrine at Sri Rangam too. Numerous instances may be cited to show how the teachings of Gita bore fruit when applied. The seed of Gita was sown on a

fertile soil and the transplantations have also been successful where-ever the soul was fertilised by the very system of fertilisers advised in Gita.

There is in our midst to-day Mahatma Gandhi, You all call him a man—Do you not? It is all the better for our present purposes—for the demonstration of the teachings of Gita. He has been putting in practice every teaching of Gita. What does he say? speaking on the Mystery of God, he expresses thus.

"I know that I shall never know God if I do not wrestle with and against evil even at the cost of life itself. I am fortified in the belief by my own humble and limited experience. The purer I try to become the nearer to god I feel myself to be. How much more should I be near to him when my faith is not a mere apology as it is to-day but has become as immoveable as the Himalayas and as white as the snows on their peaks?

HERE IS THE GREATEST "SLAVE" OF GITA.

LECTURE III

We have seen the principles of yoga explained. A few pıacti-cal hints are now given in the chapter on (आत्मसंयम) Atma Samyama Yogam.

योगे युञ्जीतसततमात्मानं रहसिस्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥

యోగే యుఞ్జీత సతతమాత్మానం రహసి స్థితః ।
ఏకాకీ యతచిత్తాత్మా నిరాశీరపరిగ్రహః ॥

One must select a lonely noiseless place. He must keep all his senses under control without any diversion. He must think of his soul and nothing else.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युन्नतंनातिनीचंचेलाजिनकुशोत्तरम् ॥
तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपनिश्वासने युञ्ज्याद्योग मात्मविशुद्धये ॥

శుచౌ దేశే ప్రతిష్ఠాప్య స్థిరమాసనమాత్మనః ।
నాత్యుచ్ఛ్రితం నాతినీచం చేలాజినకుశోత్తరమ్ ॥
తత్రైకాగ్రం మనః కృత్వా యతచిత్తేన్ద్రియక్రియః ।
ఉపనిశ్వాసనే యుఞ్జ్యాద్యోగమాత్మవిశుద్ధయే ॥

The place selected must be a very clean unpollutted spot. It must be one uncontaminated by impure persons. Impure acts and thoughts leave their evil effects behind and the atmosphere will be saturated with such evil forces. There ought to be no unclean unholy, undesirable, associations concerning the place. Else the mind will be disturbed. On such a selected spot he must place a strong non-shaky seat. The seat must be neither very high nor very low. On that seat a cloth must be spread; Over that a deer skin and over that again kusa grass must be spread. The idea is that the seat must give comfort and convenience to the sitter during his meditation. Seated firmly on such a seat he must direct the mind wholly towards the inner self with undivided attention. With senses under absolute control he must begin to realise the self the self must realise itself must think of its own goal freedom from bondage.

समं कायं शिरोग्रीवं धारयन्नचलंस्थिरम् ।
सम्प्रेक्ष्यनासिकाग्रं स्वंदिशश्चानवलोकयन् ॥
प्रशान्तात्मा विगतभीः ब्रह्मचारि व्रते स्थितः ।
मनस्संयम्यमच्चित्तोयुक्त आसीत मत्परः ॥

సమం కాయం శిరో గ్రీవం ధారయన్నచలం స్థిరమ్ ।
సమ్ప్రేక్ష్య నాసికాగ్రం స్వం దిశశ్చానవలోకయన్ ॥
ప్రశాన్తాత్మా విగతభీః బ్రహ్మచారివ్రతే స్థితః ।
మనస్సంయమ్య మచ్చిత్తో యుక్త ఆసీత మత్పరః ॥

The head, the neck and the body must be maintained at one level; must be kept firm; He must not look in different directions; He must look at the tip of the nose between the pupils of the eyes; He must have perfect peace of mind; He must be free from any fear, diffidence or depression; He must observe Brahmacharya abstinence; He must bestow his mind solely on the self and Paramatman; the Atman and Paramatman must be in undisturbed Communion.

नात्यश्नतस्तु योगोस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैवचार्जुन ॥
युक्ताहारविहारस्ययुक्तचेष्टस्यकर्मसु ।
युक्तस्वप्नावबोधस्ययोगो भवति दुःखहा ॥

నాత్యశ్నతస్తు యోగో౽స్తి న చైకాంతమనశ్నతః ।
న చాతిస్వప్నశీలస్య జాగ్రతో నైవ చార్జున ॥
యుక్తాహారవిహారస్య యుక్తచేష్టస్య కర్మసు ।
యుక్తస్వప్నావబోధస్య యోగో భవతి దుఃఖహా ॥

One who eats too much and one who fasts too much are unfit for this kind of meditation. One who sleeps too much and one who never sleeps are also unfit. In food, sleep and every action there ought to be moderation. Even on the quality of food taken depends the quality or guna cultivated and naturally the fitness for meditation also.

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।

ఆహారస్త్వపి సర్వస్య త్రివిధో భవతి ప్రియః ।

There are three kinds of food which are agreeable to the three qualities respectively.

आयुस्सत्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहारास्सात्विकप्रियाः ॥

ఆయుస్సత్వబలారోగ్య సుఖప్రీతి వివర్ధనాః ।
రస్యాః స్నిగ్ధాః స్థిరా హృద్యా ఆహారాస్సాత్వికప్రియాః ॥

The Satvic food will prolong life, give vitality, strength, health, happiness and pleasure.

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदा : ॥

కట్వమ్లలవణాత్యుష్ణతీక్ష్ణరూక్షవిదాహినః ।
ఆహారా రాజసస్యేష్టా దుఃఖశోకామయప్రదాః ॥

Bitter, sour, saltish, pungeant, hot, dry, things are Rajasic and lead to sorrow and misery.

यातयामं गतरसं पूतिपर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियं ॥

యాతయామం గతరసం పూతిపర్యుషితం చ యత్ ।
ఉచ్ఛిష్టమపి చామేధ్యం భోజనం తామసప్రియమ్ ॥

Old food which is a night (three hours) old, food which has lost its natural taste, food which is a remnant of another's leaf, food which is impure and food not previously offered to God are all Tamasic articles of food.

There with these equipments one must begin his Samadhi and secure perfect steadiness of attention.

यथा दीपो निवातस्थो नेङ्गते सोपमास्मृता ।
योगिनो यताचित्तस्य युञ्जतो योगमात्मनः ॥

యథా దీపో నివాతస్థో నేఙ్గతే సోపమా స్మృతా ।
యోగినో యతచిత్తస్య యుఞ్జతో యోగమాత్మనః ॥

The steadiness must be like that of a light in a windless place. Thus there must be no disturbing factor to shake the mind.

But says Bhagavan, there are even among such devotees four kinds of persons classified according to their desires, aims and aspirations.

चतुर्विधा भजन्ते मां जनास्सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानिच भरतर्षभ ॥

చతుర్విధా భజన్తే మాం జనాస్సుకృతినోఽర్జున ।
ఆర్తో జిజ్ఞాసురర్థార్థీ జ్ఞానీ చ భరతర్షభ ॥

Some people appeal to me for restoration of lost health or wealth etc; some are anxious to get health, wealth and all prosperity; Some will be satisfied with अत्मानुभवं—self-enjoyment; very few desire to have direct fellowship with Paramatman in absolute mukti. Thus there are really three Aiswaryārthi, Kaivalyārthi and Mokshārthi.

We see these kinds exemplified in a way among the devotees who go to Tirupati Sri Venkateswara's shrine. Some go to discharge vows made at the recovery of health, wealth etc. Some make further vows in the same direction. There are also those who go for spiritual advancement and make their prapatti for attaining mukti, yet all these are devotees be the object secular or spiritual.

Thus in the universe when jivas are mixed up with prakriti and gunas there are men who do not and cannot realise the jiva apart from the body and whose natural instincts and desires do not prompt them to soar higher than the secular plane. So while all Bhaktas are dear to God and are helped by Bhagavan in the realization of their desires, gnani who desires the highest bliss-fellowship with Bhagavan is the dearest.

When once anything is done with earnestness and sincerity God helps him. He is on the right path to higher things.

Take for instance the devotees to Venkateswara. Archa (idol) is described in the Agamas as Bhoga, Vira and yoga (and we may ignore the obsolete form called Abhicharika). In the Bhoga aspect a devotee of the Aiswaryarthi (ऐश्वर्यार्थि) type approaches Sri Venkateswara with earnestness and sincerity of devotion to get his desires fulfilled. He then applies to the same deity with the same sincerity and intensity of devotion for successes in litigation etc, in Vira aspect. Then finally to get a spiritual advance in himself and then he appeals to the same deity in the yoga aspect and gets his mukti.

When once a jiva takes the right line, truly though very slowly he will reach the goal. It may be after a number of births that he gets even an awakening. The right line taken in one birth will stand him in stead in the succeeding birth and the gradually progressing good karmas and gunas will lead to perfection.

So Bhagavan says

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

బహూనాం జన్మనామన్తే జ్ఞానవాన్మాం ప్రపద్యతే ।

Those who are on the right path to devotion cultivate godly qualities and in succeeding births also they continue the godly qualities and are born with Daivic nature. Those who develop perversity take an Asuric nature. Thus among men there are some who are of Daivic nature and some of the Asura type. Their differences are described in Gita.

अभयं सत्त्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवं ॥
अहिंसा सत्यमक्रोधस्त्यागश्शान्तिरपैशुनम् ।
दयाभूतेष्वलोलत्वं मार्दवं ह्रीरचापलम् ॥
तेजः क्षमा धृतिश्शौचमद्रो होनातिमानिता ।
भवन्ति संपदंदैवीमभिजातस्य भारत ॥

అభయం సత్త్వసంశుద్ధిః జ్ఞానయోగవ్యవస్థితిః ।
దానం దమశ్చ యజ్ఞశ్చ స్వాధ్యాయస్తప ఆర్జవం ॥
అహింసా సత్యమక్రోధస్త్యాగశ్శాన్తిరపైశునమ్ ।
దయాభూతేష్వలోలత్వం మార్దవం హ్రీరచాపలమ్ ॥
తేజః క్షమా ధృతిశ్శౌచమద్రోహో నాతిమానితా ।
భవన్తి సంపదం దైవీమభిజాతస్య భారత ॥

1. अभयम् :—One may lose pleasant and agreeable objects and may get unpleasant and disagreeable ones. On neither occasion should one feel sorrow. He must be fearless of what way happen however bad it may be.

2. सत्त्वसंशुद्धिति :—Absolute purity of mind. The mind must not be affected or influenced by Rajasic or Tamasic tendencies. It must be satvic.

3. ज्ञानयोगव्यवस्थि: :—Steadiness on the knowledge of the soul which is necessary for any yogam—karma, gnana or Bhakti.'

4. दानं :—Charity. One must earn money in a righteous way and must use it in helping deserving person and objects. We are ready to subscribe money for tea parties, receptions and entertainments, and if a deserving blind or helpless beggar knocks at the door for marsel of food, drive him out with abuses and perhaps assaults. It is needless to expand on our methods of charity. True form of charity lies in helping truly deserving persons and it is not difficult to find out who is the deserving recipient and who is not. Yet we never make any such discrimination perhaps because we make no discrimination in the mode of acquiring money.

5. दमः :—Comfort-lease of mind without being attached to undesirable objects.

6. यज्ञः—If one wants to perform Yagna he must do it without expectation of fruits and with the sole object of propitiating God. Yagnam in the larger sense of sacrifice means service to others—altruism. Even in the orthodox sense many perform Yagnas for the expenses of which they go round for subscriptions.

They perform Yagnas for the reputation of it if not for anything else. He must be known as a Dikshita or Somayaji brizzling with kundalas. Lives of goats are needlessly taken away in these sacrifices. Gita nowhere recognises this form of Yagna. Gnana Yagna is referred to as the best. To these who indulge in such vanity Sri Vedanta Desika says.

"पशुवधपरिशेषान् पंडितोनामयज्ञान्" Mere sin of killing an animal survives such nominal Yagnas. It is noticeable that none of the great Acharyas or Alwars ever performed any such Yagnya involving cruelty to animals. Yagna with them meant nothing more Yagnya than service to mankind, to the Devatas, to the Rishis, to the Pitris etc., all these being deemed as service to God in various forms.

7. स्वाध्यायः—Learning Vedas and all such work as speak of the ways and means of attaining mukti.

8. तपः—Penance. Not for earthly benefits but for spiritual advancement.

We hear in the Puranas now several persons performed penances of the severest type for getting gifts (Varas) of strength, prowess etc. Hiranyakasipu, Ravana, Vali etc. They are comdemned by Gita; the Puranas proved their futility.

9. आर्जवं:—In dealing with others, one ought to show perfect sincerity in thought, word and deed. Double dealing and trible dealing ought not to be practised.

10. अहिंसा:—Doing no harm to others. In its most extended sense, it is this doctrine that has been promulgated by Mahatma Gandhi in his mission on earth.

11. सत्यं :—*Truth.* Here again Mahatma Gandhi has been expounding the highest tenets of truth. With Mahatmaji *truth* admits of no exceptions. Some are of opinion that in some exceptional cases *truth* way be abdicated. Even following close on gita we find in Maha-Bharata that Dharma Raja made up his mind to tell Dronacharya the words "अश्वत्थामहतः (कुंजरः)" knowing full well the purpose of the statement. Mahatmaji when asked whether to protect a cow chased by a butcher one may give wrong information to the butcher said "No even then one must speak the truth. But to protect the cow he must stand between the butcher and the cow and if in the act of defence he is himself killed there his duty ends. If not he protects the cow by his intervention and not by untruth."

12. अक्रोधः—Not getting angry even when another does any harm.

13. त्याग:—Giving up everything that is not conducive to the spiritual advancement.

14. शान्ति:—Control of senses and peace of mind.

15. अपैशुनं :—Not saying anything that will lead to harm to others.

16. दया:— Universal love and sympaty.

17. अलोलुपत्वम्:—Detachment from sensual pleasures.

18. मार्दवम् :—Softness, politeness, courtesy, amiability.

19. ह्री: :—Shyness—feeling shy of doing anything undesirable.

20. अचापलम् :—Not being tempted by anything.

21. तेज: :—Sprightliness and sense of self respect.

22. क्षम :—Tolerance and forgiveness.

23. धृति :—Strength of mind even in difficulties.

24. शौचम् :—Purity.

25. अद्रोह: :—Not being treacherous.

26. नातिमानिता :—Devoid of conceit.

These are the characteristics of godly nature. The Asura Swabhava has also been described in detail and in general the characteristics are opposed to those of Daivic nature. But can mankind be so wholly divided into two distinct classes? No. One who possesses everyone of the Daivic characteristics and nothing of the Asuric is a rare Mahatma. Similarly one who does not possess a single Daivic quality and is full of Asuric qualities is a rare villain. Mixedness is what we ordinarily meet with. The best Devata has defects and the worst Asura has some virtues. Great Rishis were exhibiting anger and passion at times for instance Galava *vs.* Gandharva; Dhurvasa *vs.* Ambarisha.

What determines the nature is the proportion and preponderance of the characteristics. If in milk sugar and pepper are added you still say that you are drinking "milk." If milk and sugar are added to a decoction of coffee you say you are drinking coffee. The former is Daivic drink and the latter is Asuric. The man of Daivic nature will be pro-God, god fearing even in the midst of his defects, and the man of Asuric type is godless.

असत्यमप्रतिष्ठंते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहेतुकम् ॥

అసత్యమప్రతిష్ఠంతే జగదాహురనీశ్వరమ్ ।
అపరస్పరసంభూతం కిమన్యత్కామహేతుకమ్ ॥

They say "there is no God governing the Universe, that man is but the result of sexual union. What is there beyond it"?

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदितिनिश्चिताः ॥

చిన్తామపరిమేయాం చ ప్రలయాన్తాముపాశ్రితాః ।
కామోపభోగపరమా ఏతావదితి నిశ్చితాః ॥

They think that right up to the end they must go on enjoying their pleasures and realising then desires. They consider them to be the be all and end all of their lives.

इदमद्य मया लब्धमिमं प्राप्स्ये मनोरथं ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥

ఇదమద్య మయా లబ్ధమిమం ప్రాప్స్యే మనోరథమ్ ।
ఇదమస్తీదమపి మే భవిష్యతి పునర్ధనమ్ ॥

All that I possess property, children etc., were all earned by me. I can realise what I now desire. I can have anything by my own capacity and efforts.

ఈశ్వరోఽహమహం భోగీ సిద్ధోఽహం బలవాన్ సుఖీ ।

I am Eswara; I enjoy everything; I am a Siddha; I am strong and I am happy.

आढ्योभिजनवानस्मिकोऽन्योऽस्तिसदृशोमया ।
यक्ष्येदास्यामिमोदिष्य इत्यज्ञानविमोहिताः ॥

ఆఢ్యోఽభిజనవానస్మి కోఽన్యోఽస్తి సదృశో మయా ।
యక్ష్యే దాస్యామి మోదిష్య ఇత్యజ్ఞానవిమోహితాః ॥

"I am rich in all items of prosperity. I am born in a high family. Who is there equal to me? I can perform Yagnyam as I please. I will do acts of charity as I please. I will have my own satisfaction in these matters." Thus does he think that everything is due to himself without any grace of or place for God. One who feels that he is everything, that there is no God beyond matter, that there is nothing in the universe which need be attributed to any power beyond is of the Asuric type. He may by accident possess some of the Daivic qualities. It is sometimes said that among atheists and materialists there are much better men than same among the theists and God ridden people. It may be quite true. But it must not be forgotten that Laws of God are established laws and have been working always. Though one may be an atheist or materialist he moves in the society in which the laws of God are established and work. It is true also that among theists there are persons whose

character and conduct in daily life may not compare favourably with that of an atheist or materialist. In the case of a theist erring he feels the sanction of divine punishment for his misdeeds. Under the influence of his gunas and weak mind he might succumb. Still he repents, feels sorry for his lack of strength and one day he is bound to improve. In the case of an atheist the sanction is only the social one. If he escapes punishment here there his mind is at ease.

So Bhagavan gives this direction.

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥

తస్మాచ్ఛాస్త్రం ప్రమాణం తే కార్యాకార్యవ్యవస్థితౌ ।
జ్ఞాత్వా శాస్త్రవిధానోక్తం కర్మ కర్తుమిహార్హసి ॥

Let Shastras be your guide; Let the Vedas be your light and let your actions be guided by them. "Homo Mensura rerum"—Man is the measure of thing is the sophistic doctrine. If each man is a guide and light into himself, if his acts are to be judged by himself and by his own standard, he cannot get on even if he should go to the North Pole. That is why Gita is never tired of teaching over and over again that the soul in you is exactly like the soul in another, that your prakriti is just like that in every other object, and that God Antaryami in you is the same as in every other person or object. You live but as a part of the life of the Universe. As in your body you take care of every limb for the weal of the whole body, so you must see that you a mere limb of Universe are kept right for the weal of the Universe.

It is that prakriti that issues from God into the manifestation that develops into twenty-four tatwas in gross forms and supplies everybody. It is the higher prakriti of God that multiplies into the souls that keep up the prakritic forms. It is God antaryami that sustains the conjunction of jiva and prakriti.

ईश्वरस्सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥

ఈశ్వరస్సర్వభూతానాం హృద్దేశేఽర్జున తిష్ఠతి ।
భ్రామయన్ సర్వభూతాని యన్త్రారూఢాని మాయయా ॥

All objects in the Universe which are fitted up in the machinery of body with senses are regulated by Eswara by his Sankalpam; Eswara is in the heart of every object.

It is perhaps tantalising to hear at times about God's regulation and control, at times about the jiva's responsibility for all

actions and at times about the prakriti and gunas being the influencing factors.

To reconcile these Bhagavan says.

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधा च पृथक्चेष्टा दैवं चैवात्र पन्चमम् ॥
शरीरवाङ्मनोभिर्यत्कर्मप्रारभते नरः ।
न्याय्यं वा विपरीतं वा पन्चैते तस्यहेतवः ॥

అధిష్ఠానం తథా కర్తా కరణం చ పృథగ్విధమ్ ।
వివిధా చ పృథక్చేష్టా దైవం చైవాత్ర పఞ్చమమ్ ॥
శరీరవాఙ్మనోభిర్యత్కర్మ ప్రారభతే నరః ।
న్యాయ్యం వా విపరీతం వా పఞ్చైతే తస్య హేతవః ॥

Whatever a man may do by deed, word or thought be it good or bad there are five factors in operation.

1. Body.
2. The Jiva.
3. Senses and mind.
4. Life forces in the system.
5. God.

He calls Himself the fifth factor. His responsibility is confined only to the extent of his being granter of powers to the other factors and sustaining them in conjunction with one another.

It is like this. There is a province under the administration of a Governor.

1. The province is the body.
2. The revenues are life forces.
3. The cabinet are the senses and mind.
4. The Governor is the Jiva.
5. The Sovereign is his Paramatman. As in this the Governor has to take the responsibility so in the body the jiva has all the responsibility.

The responsibility for actions or karmas being therefore the jiva's, it depends on how the jiva controls the senses, cultivates the Gunas and regulates the Karmas. One chief factor, rather the chief factor in the performance of karmas is Tyāga or renunciation or detachment.

Thyagams are three fold (1) Karma Thyagam (2) Kharma-phala Thyagam (3) Karma-Karthrithwa-Thyagam कर्मकर्तृत्वत्याग.

1. Karma-thyagam does not mean giving up karma altogether, for, that is impossible. It is only the detachment that is needed.

2. Phala-Thyagam (फलत्याग) means, the results or fruits of the Karma must not be thought of.

3. कर्तृत्वत्याग lies in feeling that he is not the doer, but, God, that gave him the power to do it, that imposed an obligation on him to do it and that enjoys the pleasure or feels the sorrow for the good or bad karmas.

It is true God is not affected in any manner, but, it is the parental pleasure or sorrow that God feels in his Lila Vibhuti or manifested Universe. This kind of Thyagam is Sanyasam. Of course an outward Sanyasam is very easy, a verbal Thyagam is equally easy, but, to get the internal Sanyasa or Thyagam is difficult. But it is not impossible. It is acquired by Abhyasa or practice. The same difficulty was felt and frankly expressed by Arjuna.

चंचलं हि मनः कृष्ण प्रमादिबलवद्दृढं ।
तस्याहं निग्रहं मन्येवायोरिवसुदुष्करं ॥

చంచలం హి మనః కృష్ణ ప్రమాదిబలవద్దృఢమ్ ।
తస్యాహం నిగ్రహం మన్యే వాయోరివ సుదుష్కరమ్ ॥

O! Krishna mind is fickle and unsteady even over objects congenial and familiar. Is it not difficult to make it steady on the self realisation by diverting it from its own objects of attraction? I consider it as difficult as to ward off a powerful wind. Says Bhagavan in reply,

असंशयं महाबाहो मनोदुर्निग्रहंचलं ।
अभ्यासेन तु कौन्तेयवैराग्येण च गृह्यते ॥

అసంశయం మహాబాహో మనోదుర్నిగ్రహం చలమ్ ।
అభ్యాసేన తు కౌంతేయ వైరాగ్యేణ చ గృహ్యతే ॥

It is true mind is fickle and unsteady. But it can be captured by practice and वैराग्यं (Viragyam) or disgust with things other than Atman.

But there is no hope, says Krishna, for one who does not so control the Mind to get Mukti. Then Arjuna neckles Krishna by supplementary questions.

अयतश्श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥
कच्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥

అయతశ్శ్రద్ధయోపేతో యోగాచ్చలితమానసః ।
అప్రాప్య యోగసంసిద్ధిం కాం గతిం కృష్ణ గచ్ఛతి ॥
కచ్చిన్నోభయవిభ్రష్టశ్ఛిన్నాభ్రమివ నశ్యతి ।
అప్రతిష్ఠో మహాబాహో విమూఢో బ్రహ్మణః పథి ॥

Very pertinent questions Arjuna asks.

Suppose one starts yoga with all earnestness and still fails on account of his mischievous mind, what happens to him? Poor man, tempted by your promise of Mukti he abandons all his secular pleasures. Suppose he does not get his Mukti either, he has lost either way; says Bhagavan, no fear; One who is an earnest yogi will not suffer either in this world or in the other. He will enjoy happiness in a higher world for some time and then will be born again in some rich and pure man's house where he will have facilities to continue his Yoga or, he will be born in the family of a Yogi though poor.

He will carry with him all the practices of his previous birth and will achieve Mukti. Thus we find Arjuna neckling Sri Krishna at every stage with questions and doubts, that will arise in any man and for the benefit of mankind elicited the great truths of Yoga. He even insisted on demonstration in the shape of Viswarupa Darshanam being granted to him, to verify the statements of Bhagavan. Bhagavan having come face to face with Arjuna, in a communicable form, had to submit himself to a severe cross-examination and to proof of statements. The result is, the whole mankind if so minded is benefited by the exposition. It is only after giving regular proof to Arjuna about the divine form, Arjuna's mind became receptive to the next important topic of भक्तियोग (BHAKTI YOGA).

(To be continued)

SOME CHOLA KINGS

P. V. JAGADISA IYER

Rajendra Chola I (1013-1045 A.D.)

Rājēndra Chōḻa I *alias* Gaṅgaikōṇḍa Chōḻa, the son snd successor of the great Rājarāja I, was the most powerful of the Chōḻa kings that extended the Chōḻa empire into the north of India. He assumed several titles—*Muḍikoṇḍān, Chōḻagaṅgan, Madurāntakan, Nigarili Chōḻan* and *Paṇḍitavatsalan.* He had for his queens Pañchavanmahādēvi, Danti Piraṭṭiyār and Vīramahādēvi. **Palaiyaru** near Kumbakōṇam was renamed *Muḍikoṇḍachōḻapuram,* after this king's title *Muḍikoṇḍān.* This place was the second Chōḻa capital, and a palace was put up there. In this palace Rājēndra held a court during the third year of his reign to enquire into the accounts and other affairs of several temples, settled many points connected with their income, fixed the scale of expenditure and entrusted the proper management thereof to local committees, composed of respectable men.

At **Pattisvaram** near Paḻayāru this king raised a temple over the remains of a queen of his father Rājarāja I, and the presiding-lord of this temple was named Pañchavanmādēvi mahādēvar. In A.D. 1020 an image of Sembiyan-mahādēvi was set up in the temple of the village bearing that name in the taluk of Negapatam. A road was formed in **Tiruvilakkudi** under the name Vikramachōḻaveedi. **Olukarai** in Madurāntakam taluk, Chingleput district was named Vīrarākshasanallūr, and a *muṭṭ* was instituted there in the name of the king's aunt Kundavaiāḻvār to feed the Srivaishnava brāhmans in it.

This king maintained a big and powerful army and conquered the following countries :—

Iḍaturai nāḍu (Ededore 2000, lying between the rivers Krishna and Tungabhadra, comprising a large part of the Raichur district).

Vanavāsi (Banavasi in the north Canara district).

Koḷḷippākkai (the western Chalukya kingdom in the Hyderabad state).

Sakkarakōṭṭam (Chakrakōta, at a distance of about 8 miles from Rājapura in the Bastar state).

Madura maṇḍalam (a district not far from Chakrakōta bordering on Veṅgi country, referring to Madura (Muttra) on the Jamna river).

Oḍḍa vishaya (Orissa).

Kōsalai nāḍu (southern Kōsala).

Takkana lāṭam (Dakshina Radha, a part of modern Bengal).

Uttara lāṭam (north Bengal).

After conquering these northern countries, this king made the chiefs of those states carry the water of the Ganges to fill the tank within the temple at his capital Gaṅgaikoṇḍasōḻapuram, which prior to his time went by the name Muḍikoṇḍasōḻapuram, another surname of this king. The huge tank dug in this capital city went by the name "Chōḻagaṅgan." Several brahman families were brought down from the Gangetic delta and made to settle in Conjeevaram and other important temple centres. This king also put up big halls in the temples at **Tiruvorriyur** near Madras, and **Ennayiram** near Villupuram, which was an important brahman colony.

The activities of this king were also directed over the sea and he despatched many ships and brought under his control the following countries ;

Srivishaya (Palambang in Sumātra).

Nakkavaram (Nicobar islands).

Pappāḻam (a port in Burma).

Takkōlam (Takopa on the west of Malay peninsula).

Kadāram (Kedah in Sumātra).

Ceylon and Malabar were also under the sway of this king. He appointed his son Chōḻagaṅga with the name Jatāvarman Sundara Pāṇḍya, Viceroy of the Pāṇḍya and Kēraḷa province, with the capital at Madura.

The king died at Brahmadēsam in the North Arcot district, and on his death his queen Vīramahādēvi committed *sati*. A grand temple has been erected over his remains at this place.

Rajadhiraja I (1013-1054 A.D.).

On the death of Rājēndra I, his son Rājādhirāja ascended the throne. King Rājādhirāja I bore the title *Jayaṅkoṇḍān* after the victory at Kalyānapura in the Bombay Presidency. In the battle that was fought at this place this king, after destroying the city, carried one of its valuable pillars to the Chōḻa country and it is now in the temple at **Darasuram** (a suburb of Kumbakōṇam). He conferred governorship on his relations and appointed them over the neighbouring countries, brought within the Chōḻa kingdom by his

predecessor Rājēndra Chōḷa I. The king of the Pāṇḍya country as well as the ruler of the Vēnāḍu (Travancore) was overcome. He defeated three of the Pāṇḍya kings, decapitated Māṇābharana, had Vīrakēraḷa trodden under his elephant's foot and drove Sundara Pāṇḍya to Mullaiyūr. He took Kampile and burnt the palace of the Chalukya there. The western Chalukya King Āhavamalla (Sōmēsvara I) was defeated. Also against Ceylon Rājādhirāja carried an expedition.

The country around **Tiruvadandai** in the district of Chingleput was named *Kalyānapuramkoṇḍa-Chōḷa-Kōṭṭam* and the order to this effect was issued by this king, while he was residing in the palace at Gangaikoṇḍasōḷapuram. A monthly festival on *Pūrva Phalguni* day, the occasion on which the king was born, was ordered to be performed in the temple of Bhūvarāhaswāmi in this place by the collection of a tax on oil mills, *viniyōga*, tax on looms, tax on smiths etc. While camping at **Tiruvorriyur** near Madras, the King held his court in the *mandapa* within the temple there named "Mannaikoṇḍa-sōḷan," decided disputes relating to temple accounts, mal-administration of trust property etc.

The King lost his life while actually engaged in a battle.

Rajendra Chola II (1053–1062 A.D.).

After Rājādhirāja I, his brother Rājēndra assumed the reins of government. He bore the title *Vijayarājēndradēva*. Soon after he took possession of *Raṭṭapāḍi and 7½ lakhs* after a severe battle in those places with Āhavamalla who fled from the battlefield leaving his horses, elephants, treasure etc, to be carried away by the enemy he left those countries in charge of his relations.

There was a severe famine and the king did his best to give relief to the sufferers. The details of these incidents are given in an epigraph at Ālaṅgudi in the district of Tanjore.

This king added a *prākāra* to the temple at Śrīraṅgam and this was named "Rājamahēndran Tiru-veethi," as his son-Prince Rājamahēndra ruled for a time along with him. He gave in marriage his daughter Madurāntaki to Kulōttuṅga I. He should have died in a battlefield as he is mentioned in epigraphs to have died while on the back of an elephant.

Virarajendra Chola (1062–1070 A.D.)

On the death of Rājēndra II, his brother Vīrarājēndra ascended the throne. After assuming the reins of government, Vīrarājēndra

fought with king Vikramāditya VI at Gangapādi, in Veṅgi country and at Kūdalsaṅgamam. Against the Kēraḷa and the Pāṇḍya countries too, this king led an expedition. He burnt Kampili and planted a pillar of victory on the bank of the Tuṅgabhadra. Against the northern kings he fought at *Vijayavāṭi* **(Bezwada)** on the bank of the Kistna. Thus the extension of the Chōḻa empire (begun by his predecessor Rājarāja I and completed by Rājēndra I) continued to remain under the Chōḻa yoke to the end of Vīrarājēndra's reign, who for want of a capable ruler in the regular Chōḻa line had to suffer and this enabled the western Chalukya King, Vikramāditya I to go to Conjeevaram and get himself anointed as the Chōḻa King and thereafter the Eastern Chalukya king Rājēndra II who eventually ascended the throne at Gangaikoṇḍasōḻapuram under the designation of Kulōttuṅga I. This king appointed Vikramāditya as viceroy of Irraṭṭapāḍi and Kuntala and gave his daughter in marriage to him. The Tamil work *Vīrasōḻiyam* describes in full the exploits of this king. His son Adhirājēndra ascended the Chōḻa throne but was not able to continue in it, consequent on Kulōttuṅga's assuming the Chōḻa throne, leaving his original home the East Chalukya country,

Kulottunga I *alias* Rajendra Chola II (1070–1118 A.D.)

Rājēndra Chōḻa II of the Eastern Chalukya line of kings assumed charge of the Chōḻa empire under the name Kulōttuṅga I. He had also the surnames *Kāliṅgarāyan and Suṅgamtavirtta Sōḻan* (the Chōḻa who abolished tolls). He had several queens such as Tyāgavalli, Trilōkya Mādēvi, Sōḻansōrudaiyāḷ *alias* Kādavan Mādēviyār, Ādittan Kampa Mādēviyār *alias* Tribuvana Muḻutuḍaiyāḷ and Ādittan Andakuttiyār *alias* Annbikiyūr Sōḻakuḻavalliyār. He had his residence at Gaṅgaikoṇḍasōlapuram and the throne on which he sat was named '*Vānādirāyan.*' This throne was placed in the hall that bore the designation "*Rājēndrasōḻan.*"

This king lead an expedition against the Kaliṅga country several times, first in 1095–96 when the army went up to the southern limit of that country which then stood at Simhachalam. On another occasion the Chōḻa regiment went up to Vizagapatam, which place was named *Kulōttuṅgasōḻapuram.*

The temple to the Sun-God at **Suryanarkoil** near Tiruvadaimarudūr was built by this king. This is the only temple for the exclusive worship of the nine planets in the Chōḻa country. In the *garbhagriha* the sun-god is in the attitude of worshipping Brihaspathi (Jupiter) who is installed in front of him. The other planets

have separate shrines in the *prākāra* around the sanctum. The figure of a horse is shown over the *prākāra* walls, *gōpuras* etc., thus showing that the temple is dedicated to the sun. There are metal figures of the nine planets also for being taken out on procession on festival occasions.

Irrigation was improved by this king and he dug also a channel named Pērāṟu. A complicated question relating to castes was enquired into and decided by him. In his name he put up a *mandapa* in the temple of Karkatēswara near **Veppattur** and it was named "Kulōttuṅgasōḻan." There were a number of *mutts* at **Tiruvaduthurai** during his time and also a feeding house in front of the east gate way. The shrine to the Goddess at **Tirumalam** was constructed by him. The consecration ceremony of the Goddess at **Srivanjiyam** was also performed by him. The temple at **Tiruvaigavur** on the Coleroon was rebuilt with stone. The *bali* offerings and other processions that were stopped at **Kamarasavalli** were revived by this king. The temple at **Siddalingamadam** was rebuilt and the shrine to the Goddess was put up by Vikrama Chōḻa later on. The temple at **Paluvur** (Mēla-Paḻuvūr in Trichinopoly district) was renovated by this king and the *gōpura* here was put up by others for the prosperity of the king.

A Vaishnava *mutt* was built at **Tiruvidandai** and this was named 'Kalichchingamadam,' and endowments were given for feeding brāhmins on all new-moon days. At Conjeevaram stood a palace and this bore the name 'Jayaṅkoṇḍasōḻan' and the mandapa at the north of this palace was called 'Rājādhirājan'. **Takkolam** was named after him as '*Kolōttuṅgasōḻapuram*' when the king went there to enquire about the lands endowed by his queens remaining uncultivated. He arranged for his decisions being engraved on the stone walls around the *garbhagriham.*

Vikrama Chola (1118-1135 A.D.).

Vikrama Chōḻa who reigned after Kulōttunga I had the titles *Tyāgasamudra* and *Akalaṅka.* After the former surname a village by name Tyāgasamudram was formed near Swāmimalai and after the latter a street in the temple at Srirangam which was named *Akalantheru* and *Trivikraman Teru.* He had for his queens Būpālakulavalli and Tribhuvana Muḻuthudaiyāl.

The entrance to the *mandapa* in front of the central shrine of the great temple at Tanjore was built by him and it bore the name '*Vikramasōḻan Tiruvāsal.*'

There was a severe famine in the sixth year of his reign from 'Tiruvōttūr' (Cheyyār) down to Tanjore and the king did much to give relief to the sufferers.

The roof of Sri Naṭarāja shrine at **Chidambaram** was covered by gold plate and the king put up also a *prākāra* wall. The inner *gōpura* and a *mandapa* within the temple at **Tiruviṣalur** was put up by this king. The first *prākāra* around the shrine at **Tirumalam** was put up by him. The merchants of five places near **Kannapuram** undertook to colonise permanently near the Vishnu temple at **Kannapuram** at the rate of four families of weavers for each of these five places. These settlers undertook, in consideration of exemption from all taxes to supply cloth free of cost to *Dwajas-thamba* etc., on all festival occasions.

At Tirupugalūr a hospital was put up on the north bank of the river Muḍikoṇḍāsōḷappēraru and the sick and the destitute were fed therein. A *mandapa* within the temple was named Naralōkavīran *mandapam*.

In 1135 the king arranged for saint Mānikkavāsagar's poems being sung in the temple at Elavanarasūr in the district of South Arcot.

Kulottunga II (1133-1143 A.D..)

Kulōttuṅga II had the surnames *Anapāya, Tirunirruchōlan, Kalikadindachōḷan* and *Virasēkharan.* His queen went by the name Bhuvanamuḻuthudaiyāḷ.

The great Saiva work *'Periapurānam'* was composed by his minister Sēkkiḻār at Chidambaram. It took the author one full year to compose this grand poem, which details the lives of certain Saiva Saints. It is in the thousand-pillared hall at Chidambaram that this work was written and completed. The king personally witnessed the acceptance of this work by the public and honoured the minister for it. On this occasion the king also had the golden plate roofing of Natarāja's shrine renewed and put up a *prakara* wall around in shrine of Nataraja at Chidambaram.

Anapāyanallūr near Tiruvadi (Tanjore) was founded by this king after his title and the lands in it distributed amongst the learned brāhmins. **Kannapuram** was named *Sivapādasēkarapuram* and the deity in it reconsecrated.

Rajaraja II (1146–1164 A.D.)

Rājarāja II had the surname '*Rājagambhīrā*.' His queen was Mukkōkkiḻānaḍigal. This king bestowed much attenticn on buildings by constructing temples, palaces etc. It appears he had a residence at Sōlamāḷigai (now a village near Kumbakōṇam). Though the palace buildings have now disappeared, traces of the old buildings are met with when excavated and also coins occasionally. The temple at **Darasuram** close by should have been completely built by this king, for in the inscriptions in that temple the God is named *Rājarājēsvaramuḍaiyār* and the *mandapa* in front of the central shrine is termed '*Rājagambīran–mandapam*'. It should have been a temple with many courts though many of them have now disappearred. Even the shrine of the Goddess is detached from that of the God. Around the central shrine on all the three sides except the east are seen the life scenes of the *Nāyanmārs* of "Periapurāṇa" with the title in inscriptions above each scene. Such important sculptural representations do not exist elsewhere,

From the temple at **Tiruppanandal** to the Coleroon-ghat a road was formed with the name 'Rājagambīran Tiruvīthi' for the God being taken to the river on important religious occasions. 750 cocoanut trees were planted on both sides of this newly formed road and the income got from these trees had to be used for meeting the lighting and other sundry expenses of the temple. During this king's time complaints were made to him that the priests of the temple at **Tirukkadayur** used the red lily (*Sengaḻanīr*) flowers intended for the God for their private use and that they were also favouring Vaishnavism, The village assembly were asked to meet in the *mandapam* within the temple " Kulōttungan Tiruviduttukatti " and decide the matter. It was proposed to censure the priests.

The *vimāna* of the temple at **Ponnamaravati** (Pudukotah State) was renewed by this king. In 1160 during the months of *Āvani* and *Purattāsi* there was scarcity of water and people were not able to realise even a single crop from the double crop lands. The king gave much relief to the sufferers. After doing much good to the country Rājarāja II died in 1164.

Rajadhiraja II (1172–1178 A.D.)

On the death of Rājarāja II, he left two sons aged two and one respectively. There arose at the same time troubles at the hands of the neighbouring Pāṇdyan king. Finding the confusion too strong the minister Pallavarāyan kept the princes and the queen in a place free from danger. Troubles from many quarters arose and

the coronation could not be easily conducted. With the consent of the chief parties of the whole country, the Minister imprisoned the suspected enemies and raised Edirilipperumāḷ under the title Rājādhirāja to the throne in his fourth year. This Rājādhirāja II assumed also the title of Karikkāla.

Some brāhmin families of **Alambakkam** deserted the place and ran away on account of the terror caused by the Pāṇḍyas. At this time, there was also confusion in the Pāṇdya country owing to the competition for the throne between Kulasēkhara and Vīra Pāṇḍya. Rājadhirāja supported the cause of Kulasēkhara.

The oil-mongers of **Conjeevaram** assembled in a temple at the place and decided that the tax on oil mills in the temple premises at **Tirukkachur** near Siṅgaperumālkōil, together with the usual quantity of oil and a fee of one *kāsu* for each oil mill be given to the temple towards its maintenance. This settlement was consented to be treated as a '*Jāti-Dharma*' (duty of castemen). The king rebuilt the temple at Elambayankōṭṭai. Also the festivals in the temple at Tiruvorriyūr (near Madras) were personally witnessed by this king with many learned men of his days.

Kulottunga III (1178-1216 A.D.)

Kulōttuṅga III had several titles such as *Tribuvanavīra*, *Vīrārājēndra*, *Pāṇḍyāri*, *Ēkabhakta*, *Neriyuḍaichōḷa*, *Ulaguyyanāyanār*, *Karikkālchōḷa*, *Chōḷakēraladēva*, and *Periadēvar*. This king was a lover of temple building and put up many architecturally interesting structures. Īsvarasiva was his religious teacher. He extended his dominions as far north as Nellore district. Conjeevaram was conquered by him in 1196 and the great Ēkambaranātha temple was renovated by him and one of the sculptures in the temple is still pointed out as his. In the south the Pandyas under Māravarman Sundara Pāṇdya gave him trouble and he had to engage him in several battles.

The big temple at **Tribuvanam** near Tiruvaḍaimarudūr on the model of those at Tanjore, Gaṅgaikoṇḍasōḷapuram and Dārāsuram were built by him and in one of the inscriptions there his building activities are detailed. The *Vimāna* over the sanctum is high and many important sculptures exist on the outer wall of the *maṇḍapa* in front of the sanctum. The *Dwārapāla* sculptures as well as the metal Sarabha figure in this temple are very attractive.

At **Chidambaram** the *gōpura* in front of the Goddess Sivakāmi-amman, the *verandah* inside of the *prākāra* surrounding this shrine

with dancing figures at the base, as detailed in the science of dancing (*Bharata Nātya sāstra*) and the *mandapa* in front of the Chit Sabha bearing on one of its pillars the name 'Kulōttunga mandapam' were all constructed by this king, who is said to have resided here in the palace named 'Kulōttuṅgasōḻan Tiruvāsal'. From an inscription at *Ayyampēṭṭai* we learn the rules for the election of candidates for the village assembly—only persons above 40 years of age and who had not stood for election during the previous ten years were declared eligible for seats in the village assembly. To the temples at Tiruvidaimarudūr and Madura, also additions were made by this king. The *gōpura* as well as the *sabha* of Sri Tyāgarāja at **Tiruvarur** was constructed by this king, as also the shrine of Maṇikantēsvara outside the great temple at **Kalahasti**.

A channel was dug higher up the river Keertimārthāndappērāṟu at **Anniyur** joining the channel that supplied water to Manināgaṅguḍi, (Nāgambādi) and **Tiruvilimalalai** and this ultimately emptied itself into the channel Paṭṭalavādi and could irrigate Jayaṅkoṇḍasoḻanallūr, suburb of Tiruviḻimaḻalai. As the old channel was blocked up by sand by a high flood in the river Keertimārtāndapperāru (Keertimān) the king had this new channel dug up.

There was a severe famine in the district of Tanjore in and around **Tiruppurambiyam** during his regime. The king did his best to relieve the suffering.

In the *mandapa* called '*Rājarājan*' within the temple at **Tiruvorriyur** near Madras he held *durbārs* very often. On such occasions the mal-administration of temple affairs was also enquired into and remedies given.

The shrine of the Goddess at **Valuvur** near Māyavaram was rebuilt by this king. It measured two *pattis* on the north and south and five *pattis* east and west. The fine *Bikshāṭanadēva, Mōhini, Vira-mahēsvarar* and other metal figures also in this temple were cast by this king.

He took active part in setting right the affairs of the Pāṇḍya kingdom. He proceeded to Madura in the 35th year of his reign. For the safe journey of the king a village by name Nāṅgupaṭṭi in Pudukōṭa state was gifted by a subordinate of him. The village Jāṅgi was renamed **Tribbuvanaviranallur** after his title. This king also conquered certain foreign countries.

At **Kumbakonam** in the Sōmanātha temple a shrine to Naṭarāja was constructed on the north side of the *Vināyaka* shrine. Later on the authorities of the adjoining Śrī Śāraṅgapāni temple seem to

have encroached and added this shrine to their temple precincts. This accounts for God Sōmanātha being termed nowdays '*Poor Sōmanātha.*'

Rajaraja III (1216-1257 A.D.)

Rājarāja III went also by the name *Vīrarājēndra*. The village assemblies met both during day and night to discuss the administrative and revenue matters connected with their villages. As night meetings entailed lighting expenditure the king ordered such assemblies meet only during day time.

At **Usattanam** a shrine to Kāmakōti Peria Nāchiyār was constructed for the king's prosperity and health, and gifts made for the worship of *Sūrya* in the temple. In the third *prākāra* of the temple at **Tiruvilimalalai** a shrine to Saint Mānikkavāchakar was set up during his time.

Rajendra III (1246-1268 A.D.)

Rājendra was the last of the powerful Chōḷa kings. He bore the title *Manu Kulamedutta-perumāl*. From a **Tiruvalanguli** inscription we find that great confusion prevailed during his reign, on account of which the village became gradually deserted.

On the west side of the central shrine at **Kovilur** a shrine to the Goddess Bhuvanādhipati Nāchiyār was constructed.

The Pāṇdyas became so strong that they easily came into the Chōḷa country and took possession of that kingdom.

మంత్రిబుద్ధి.

విద్వాన్ వంగీపురం కృష్ణమాచార్యులు, తిరుపతి

ఆ॥ వె॥ ధ్యానమందుఁ దలఁతు దేవు జ్ఞానానందమయునిఁ దురగవదను మహితభక్తి ।
నఖిలవిద్యలకును నాధారు నిర్మలస్ఫటికసన్నిభాతిభవ్యమూర్తి ॥ ౧ ॥

ఆ॥ వె॥ అలరుఢిల్లిపురిని నక్బరుభూనాథుమంత్రివరుఁ డొకండు మాన్యతముఁడు ।
దేవగురునిదీటు తెల్వితేఁటలవాఁడు వీరబలుఁ డనంగఁ బేరువాఁడు ॥ ౨ ॥

ఆ॥ వె॥ వేడ్క మీఱ నొక్కవేసవిమునిమాపు సమయమునను రాజసచివయుగము ।
చిత్తములకు నెలమి హత్తింప వాహ్యాళి వెడలి యుపవనంబుకడకుఁ జేరి ॥ ౩ ॥

సీ॥ చంచులఁ జివురాకుఁ జించియాడెడుకోయిలలసొంపుఁ దిలకించి యలరి యలరి
పూవుఁదేనియ లాని పోవుచుండెడితేంట్ల నునుమ్రోఁత లాలించి తనిసి తనిసి
ఫలరసంబులఁ గ్రోలి పలికెడుచిలుకల ముద్దులపల్కుల ముఱిసి ముఱిసి
చెలువుగాఁ బురివిచ్చి చెలఁగియాడునెమిళ్ల యాటలఁ గడుఁ గొనియాడి యాడి
యలరుకమ్మతావులఁ గొని యట్టె వెడలు మెల్లతెమ్మెరసోఁకులు మెచ్చి మెచ్చి ।
వరుస నుద్యానమంతయుఁ దిరిగి తిరిగి కడకుఁ గూర్చుండి రొకవేదికాతలమున ॥ ౪ ॥

గీ॥ అంత నిర్వురు లోకవృత్తాంతములను ముచ్చటల నాడుకొనుచోఁ బ్రమోద మెసఁగ ।
మంత్రి కిట్లను నక్బరు మహితవినుత సందియం బొండు తీర్పంగఁ జాలు దీవ ॥ ౫ ॥

క॥ కోమటులు యుక్తిపరు లన మే మెప్పుడు విందు మార్య మిత్రులవలనన్ ।
ప్రేమంబున వచియింపుము ధీమహితా వినఁదలంతు దీనినిజంబున్ ॥ ౬ ॥

చ॥ అనవుడు మంత్రి యిట్టు లను నక్బరుతోడుత నల్లమాటయుం
దనరును నిక్కమై యది యథార్థత మయ్యెడు నెల్లి కొల్వునన్ ।
మనమున నున్నసందియము మానుఁ డనం దలయూఁచె నేఁడు నం
తన నరపాలచంద్రుఁడుఁ బ్రధానియు నిమ్ముల కేగి రిమ్ములన్ ॥ ౭ ॥

ఉ॥ ఆమరునాఁడు మంత్రియు జనాధిపుఁడున్ సభ నుండ నొక్కనిన్
ధీమహితుండు ముద్గములఁ దెమ్మని వేఱొకబంటు తోడుతన్ ।
గోమటివారి నల్వురను గూడ వెసం గొనితేరఁ బంపఁగా
నామహనీయునాజ్ఞమెయి నప్పుడు వారలు నట్ల చేయఁగన్ ॥ ౮ ॥

ఆ॥ వె॥ వణిజులకు నమాత్యవరుఁడు పెసలు చూపి యేమి యిద్ది మీర లెఱుఁగఁ బలుకుఁ ।
డనఁగ వైశ్యు లప్పు డతియోజన లొనర్చి చొక్కపుగినిఁ గాంచి రొండొరువుల ॥ ౯ ॥

చ॥ ఒకఁడు ప్రసిద్ధ మిద్ది యను నొక్కఁడు పేర్కొనరా దనున్ మదిన్
వికలతఁ బొందు నొక్కఁడు విభేదము దీనను నుండు నంచు వే ।
ఱొక్కఁడు దలంచుఁగాని యాట నొక్కఁడు నేని మహీశ మ్రోల దీ
నికి నిది పేరటంచు చనఁగ నేరఁడు వారలనే ర్వదెట్టిదో ॥ ౧౦ ॥

క॥ పలుకక మౌనముతో నిటు లలికెద రేలొక్కొ మీర లొగి నొక్కొకరిన్ ।
బలుమరు చూచెద రేలా పలుకుం డని ఱేఁడు శీఘ్రభంగిం బలికెన్ ॥ ౧౧ ॥

క॥ అని పాచ్ఛా పలుకఁగనే విని చేతికిఁ దిసికొనిరి పెసలం గొన్నిం ।
టిని వారు చూచి చూచియు మనము దిటవుచేసికొనిరి మాటలు చెప్పన్ ॥ ౧౨ ॥

గీ॥ కడఁగి భూపాల యుద్దులు గాఁగ దోఁచు స్వామి మిరియంబుగాఁ దోఁచు నామదికిని ।
మినుములకుఁ గొంతచిన్నదై తనరునిద్ది పేరు మది కందకున్నది పృథ్వీనాథ ॥ ౧౩ ॥

ఆ॥ వె॥ అనుచు నొక్క రొక్క రాపేరు వలుకఁగా మనసు కక్కుటితని మాటు నేయు ।
చుండ ఱేఁడు మీకు నున్మాద మెత్తెనే కనులఁ గనుఁడు పెసలు గాదె యనియె ॥

ఉ॥ జో నవు నద్దియే యదియె యం చన వైశ్యులు నక్బ రద్దియే
కాని వచింపుఁ డీరలు వికాసముతోడుత దీనిపే రనం ।
బూనిక వార లప్పుడును భూవర మీరు వచించినట్టిదే
యౌనన నంతలోన మఱపా మఱి పల్కుఁ డటంచు రాజనెన్ ॥ ౧౪ ॥

గీ॥ మఱచినారము నృపవర్య మఱచినార మనఁగ ఱేఁడును వారికి ననియె మరలఁ ।
బెసలు పెస లోయి యని వారు వెనుకఁ జిక్కి పెసలుపేరును చెప్పకే విసుగుఁ బెట్ట ॥

క॥ నృపుఁ డంతనె వైశ్యులతో నిపు డిచ్చటు తల తలంగుఁడీ యని పలుకన్ ।
నెపుడెప్పు డిల్లు చేరుదు మపవాదము దప్పె ననుచు నరిగిరి వారల్ ॥ ౧౫ ॥

ఆ॥ వె॥ పాదుశాహ వీరబలమంత్రిప్రజ్ఞను మెచ్చి కౌఁగలించి యిచ్చె వేయి ।
టంకములును బట్టు డాబువస్త్రంబుల బహుమతులను బెక్కు భక్త్యమతిని ॥ ౧౬ ॥

ఆ॥ వె॥ మంత్రి గీము చేరి మది పొంగి ఱేఁ డిచ్చి నట్టిబహుమతులను నాలుబిడ్డ ।
లకును నిచ్చి మిగుల సుకముగా వారితోఁ బ్రొద్దుపుచ్చె నాఁడు ముదము మిగుల ॥

ఓంశాంతిశ్శాంతిశ్శాంతిః

శ్రీరామార్పణమస్తు.

SONNETS

J. MANGAYYA, B.A., L.T.

HAPPY MOOD

Thou mood that lead'st to grandest heavenly truth !
Dwell thou with me, impart thy stern resolve ;
And this easy-shaken mind absolve
From petty love and hate with cause forsooth,
Which is a purely fortuitous freak
Of some unwary and ill-omened trice,
When if it did not blindfold us entice,
We would'nt have now been helpless and thus weak.
All things of earth do stand on causeless cause ;
For, driving back we would in time repent,
That it was all a mere accident.
If you had changed it there, you would now pause ;
Thus different thought us makes for different men,
Why otherwise than happy think we then ?

SERVICE

In one right feverish moment of his brain,
He thus began to vent his sordid pain,
" Alas ! Good God, whence have I been in this
Command, where mine in fact is abject service ;
Why hast Thou made Thy poorest son a tool
In hands of heartless perfidy ? A fool,
With honesty and principle at heart,
Would speak his pain for life, alas ! to part
With aught he has. Or why, he would succumb,
And crawl for life, resigning would be dumb,
If that Thou wouldst ; a conflict thou hast given,
Tween duty and demands of life full riven.
Deceipt has power where rectitude has none,
An earless eyeless master rules, a fun."

A LOOK BEYOND

My life has run a fourth its course about
On earth, with heart as light and gay as e'er
To sorrows some the native hour bade fai
And flew with ebrious compeers wi
New thoughts austere all of passag
And after life light heavy on an v
New fears and passions dawn with sober g
The moments yet to run, with Plato's doubt.
When life in bootless trial is spent, how dar
The pathless seas beyond, or why devout
Live we when temporal things opposed sta
And fragile wavering stuff may risks not bea
We from enjoyment aimlessly forbear,
Block nature's course, and doubly troubled st

CONTRARIES

Mind, dwell thou ever on that blissful state,
When contraries present combined charms ;
Look not at this its present half-shut form,
But bring in its redeeming gentle mate.
To train thee, look on this as just its foe ;
In time thou wouldst them treat as counterp
A balance this to thee all time imparts,
That thou may'st truly every subject know.
This as well that on flmsy basis stands
Of thought, or one momentous as thou would
Act thou in all how from this rule thou shoulds
Thy limpid soul an unknown bliss commands,
Devoid of fretful work of contraries,
For Sabbath rest the aim of all work is.

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